

Must Remain in
Transcription Room

M - 1941

SUNDAY - 11 October 1970

BARN

MR. MYLAND: ~~You~~ ^I see, Dick does that so softly that I cannot rely on it anymore. Well of course ^{then} as soon as ^{you} hear my voice, I know what happened ^S.

I'm getting now gradually a few ~~Reports~~ from the different activities and it is very, very good for me to be in contact because then I know when I talk to some of you what I can talk about and I think also that you have to formulate it, that it is very useful to yourself. I think it is time to ^{start to} talk and think about Christmas. There are several activities I think ^{which} could produce certain things for Christmas sales not only here in Warwick but wherever there ^{may} be outlets and it is not necessary to mention all of them altho ^{you} I feel toys are important. We have a program for the ^{putting} public. We have several things that we ought to be able to do like printing cards and so forth, ^{so that} we ought to get ready and talk, ^I discuss with each other, see what ideas we have and what can be used and what is stupid, what we ought to be able to do and how to do it and help each other. ^I That's why I want to start early with your thoughts. It is a consideration to have certain things ready when we meet the world by means of Christmas and ^{that takes place of PERC in a} profiting then by the so-called spirit ^{able then to be} that they then more or less gullible public may be ^{also} in a state when they want to buy some of the Chardavogne Barn Activities. That is why we start to say if there can be sufficiently ^{as a} of the sales and profitable to us, but it is not the Christmas of course purpose. ^{is an important day, a little period - will talk about it - we}

Christmas and New Years. We ^I have talked about it almost I would say,

ad infinitum, ^{about the} We know a little bit / thoughts, how we consider Christmas
 and the preparation for that ^{really} is now an activity among all of us to
 concentrate on that as an aim ^{which} ~~It~~ is within reason. ~~It~~ is not a live
 aim and it is not even a year aim, ^{It is close} and the concentrated effort which we
 now can make among ^{ourselves} / will help and stimulate for each one of us a
 desire, I would say in the first place, to see what you are, in regards
 to such an aim. It does not mean that you have to feel ^{for it} in such a
 way and fall overboard because it ^{is} Christmas and therefore you ought
 to wish well to everybody except your enemies. But for you yourself
 what is the reaction when I mention ^{the necessity of getting together}
 for Christmas and are you willing to spend time, ^{and} ~~is~~ your feeling
 sufficiently developed ^{that it is} / above prejudices, ^{that} ~~is~~ you really want to do some-
 thing then for your own sake ^{but al-} / so with that as a group and can it be
^{useful and can it be} made useful for us as a group? ^{Work} in our sense of
 the word and in the application of life as we all have to live it,
 is very much looking for opportunities to remind one ^{work} that ^{ought to be}
 done. If you take every day by each other and another day ^{and another day,} / you may
 forget because ^{there is} / no particular reason why you would have to be reminded
 of ^{work} on yourself. The experiences of yourself which might give it
 many times you want to avoid, ^{if there is} ~~it will be~~ a chance to
 eliminate the suffering that might be involved; of course you ~~will~~ follow
 the line of least resistance. When as a result of ordinary affairs
 there happens to be this Christmas at the end of this year and if it
 can be utilized then ^{for} / a definite purpose for ourselves, we are a little
 bit further ahead, than only having to make it within ~~oneself~~ ^{and here}
 from the outside ^{world} / something comes as an opportunity ^{and} you look at it
 that way. I hope you can understand this because if Gurdjieff tells us
 many times that man is so ^{deprived} that he really doesn't know anymore

what he is doing and that he cannot be touched in certain ways when he talks, ^{in the} that Ashiata Shiemash Chapter about the different means which used to be quite right for a person, ^{that they} are now atrophied, ^{and they have} with no more meaning, ^{that love and} such things as ^{TALK} hope and charity do not, ^{they} any more the way ^{we} used to talk because we ourselves have gone down and have become enamoured with unconsciousness and that then what he says, ^{and it} is quite right, the only time that perhaps ^{a person} can have a shock is the realization of his death; but you see we also take that down, ^{as} a little cliché and it does not affect ^{one} enough, ^{you say,} sure it is true, ^{AND YOU say, yes} With your mind you know it, ^{who} ought to prepare for it, ^{WE FALL} We ought to do this and that before I die; or you say, never mind, I'm still young enough, ^{to live} I still have many years and so forth. ^{this} Now, willingly, we take an aim. ^{it} is the tremendous difference, that it is up to each one of us to become positive if we possibly can about an aim which is still a little bit ahead and for which certain work can be done and such work then ^{can} help you ^{so that the} aim for a Christmas, ^{and} remembering it is not the money, ^{It} is that thinking of it and making things for it to the best of your ability, ^{will} enable you partly because of its unusualness, an opportunity is then given to you to remember yourself and in that sense it is a task which you then can take as a task to which is connected and as the main reason for the task is that you are reminded of yourself, your inner life and your outer life. Sometimes one has, I call them "crazy notions". A person will say that he wants to have as a future for himself his inner life development as much as he can without emphasizing anything about his outer life. ^{It} is just as dumb as saying that he wants his mind to be perfect without realizing what his body is worth. And of course not knowing himself at all ^{then} and only having a little bit of a thought which happens to come and quite sincere, ^{I'm not judging} there is no question about that, ^{but it is} really so impractical. We live ^{practically} unconsciously all the time of our lives, ^{Don't make} a mistake, ^{Don't} think

M - 1941

^{ONE PERCENT}
that we are already ~~1%~~ conscious in our daily living. The requirements of ordinary life in the outside world are so tremendous compared even to the thoughts and the feelings we dare to give towards the development of inner life that that kind of a development you cannot use as the accent for the future when you still have to live many years ahead of you, I hope. The accent is on outer life. The accent is on unconscious states. The accent is on becoming an ordinary man in ordinary life first, to realize that you have responsibilities which you have to meet. That is the beginning; and the beginning step up the ladder towards consciousness and conscience. It is not the other way around. We are on earth. We are on earth for quite some time until this damn physical body dies and during that period ^{there is} the responsibility of understanding ^{oneself as} one lives as a human being and not as a God and not even as an angel or whatever. That is why Christmas is good when it comes once a year and you have to do something with your hands and your thoughts have to be somewhere and perhaps you can in your thoughts remember ^{some} people for whom you want to make certain things. Remember, we did it last year. It was useful. At least some of us will not forget it. This time ^{it has} a little different aspect. I would like it to really become an expression to the outside world and very carefully consider that we don't fall overboard and that that what we make is right, not slip-shod, that you can be proud of what you have made and that in the process of that, one tries to remember oneself, ^{tries} to remember the Barn, ^{tries} to remember the Group as a whole, ^{tries} to remember the different people who have a similar kind of aim and/cooperation and then what will develop among us is an exchange of an emotional kind of really caring so that you get out of your lazy state of selfishness and that you will include in your world not only those who are good uncles, who are in a good way

as Gurdjieff would call it, that can expect something from that in return but that you wish to give because you ^{be} can/in that way, like a Sun, ~~giving~~, I talk about radiation. ^{for} The radiation from the sun ^{light} is the giving out / us on earth, ^{as} and heat. That is the Sun/we at the present time see it, and for us ^{it} is the beginning of a consciousness as we see it in its development. ^{when} When it has developed and conscience has developed, it is entirely different but it is of no concern for us at the present time because we ^{are not} are not at that level. We are just starting to walk and we have to have encouragement to walk. When the Sun starts to shine because in itself it wishes, it does not consider who it shines on. ^{When you are} filled with the wish for growing ^{with that what is really} but when you can call, selfish / it is linked up with a higher level of being, the selfishness also disappears; that then in that particular process there is radiation from you to others without any desire of return and that what goes within you ^{is your} emanation making you a different person and becoming, I hope, an individual.

^{that} Those are the two things ^{and work.} you can be reminded of when you happen to think about Christmas. ^{Make} beautiful toys, ^{Make} good cards, ^{Make} lovely pottery, ^{Make} good weaving articles, rugs. ^{Make} different things you wish, like lettering, like certain things that you can do, ^{for which you} have talents. Utilize them now. Spend your time that way. Don't waste your time. ^u You can always do that. I can almost say, Today we work, tomorrow we waste time. ^u But then, that kind of a statement is always the same. ^{WORK.} so ~~the~~ when I come to tomorrow, it is again today, and then today again, n It is a little paraphrase on somekind of a joke I remember and I think I mentioned it once. It is a sign ^{of} a restaurant which said, ^{Mr} Today for money, ^{the} Tomorrow for nothing. ^u So a man comes and he is hungry and he says, 'Oh, today I would have to pay, I wait till tomorrow.' So he comes, ^{the} next day and he sits down and eats, and eat ~~and~~ and eats, the waiter

- 6 -

comes finally with the bill. He says, 'What, 'today for nothing'!
 The waiter says,
 'Oh no, my sign is always the same. Today you pay, ' ~~X~~ Today we Work,
 of
 You can think about the future and not wanting to work, as you go one
 notch further and live another day, you work again. From now until
 Christmas, concentrate. Do what you can for yourself, that is the main
 reason. ~~It~~ It is not for Christmas. ~~It~~ It is not for God. ~~It~~ It is for your own
 and it is
 conscience, for your own freedom, ~~It~~ It is for the development of that what
 which
 is the reality within you / then at certain times can come out as a
 and
 beautiful object that you have made with all three centers/in which you
 your
 have poured/life-blood and your aspiration so that that what is given
 could for someone else.
 to the world/become inspiring. ~~P~~ Let me know if you have any ideas about
 it and what we can do. Keep on sending me little notes. We will talk
 and talk when we can. Don't think it is so difficult to see me. There
 has to be something quite definite that you want to talk which is worth-
 while regarding ~~W~~ Work, and particularly regarding activities, in which
 you are engaged. You insist that you must see me if there is a decision
 that you feel I ought to know about. Today I Work, tomorrow I waste
 my time.

To Gurdjieff.

COFFEE!

~~Trans: Naomi~~

~~Rough~~ "

MR. NYLAND: I hope that you will remember what I suggested about
 turning off lights and saying 'Okidanokh' as a suggestion for this
 week. Always understand that whenever you do a kind of a task like
 this, ^{that} there is only one purpose. ~~It~~ It's not switching off the light.

It is switching on the light in yourself. Every time it should be connected with that by association. And you can use your ordinary mind for that purpose ^{because} it loves associations. And ~~that~~ you make-- make yourself associate many times with Work, as a thought which then appears. It will depend of course on the state in which you are, if you want to use it. If something else should happen that you can call creation of 'I', or that at that time you ^{can} come to yourself sufficiently that the light goes up; that at that moment, the insight ^{which} you have changes into a different level of being. ~~One~~ One cannot really explain it in a different way. When I think of Work, or feel, and the realization is that, as by ~~association~~, I have made up my mind that something ought to be done regarding Work, the strength of course that I then can have to make Work, depends / entirely on the realization of myself as I am; and if you have enough information about it, and if there is in you unconsciously a wish not to fool yourself, that you can remember that it is important to do something, and that the doing is quite definitely outlined, of what is meant, that you recall as it were in the flash of a moment, the realization of Work existing in a certain way as we have many times described and I am quite certain you are familiar with, ~~it~~ because you have had experiences of that kind. ~~It~~ It is those experiences which have to be multiplied. The attempts have to be made time and time again and the reason why your feeling should be important is simply to establish for yourself an equilibrium and not to become lopsided. There is a danger that one even in Work becomes lopsided in one's brain, and that there is not enough to counter-act ^{the} / ^{brain} ^{such} as a result of which / counteracting which should come from the development of your conscience, that if the accent still remains ^{on} the objectivity in your brain only, you also run a risk. This is the idea of a ~~Hasnamuss~~, when he is developed in his brain, that is not a

man. The concept of ~~Hasnamuss~~^{also}, applies not only to the brain but/to the other two centers. To such people when it does happen, and they are not too much involved in it, there is still hope, because it is possible that this one brain has become ~~Hasnamussian~~^{that} and the others are not as yet, and that they then, on the part of their own, recognizing the condition of the ~~Hasnamussian~~^{will} brain, make an attempt particularly / ^{on their own account,} emotional one, in which / ^{the} one cries ^{too much} for help to off-set / intellectualism. So you see the danger remains even in an objective field / ^{and quite definitely} it exists when one goes over and ~~talks~~^{skits}, as it were ~~to~~ the so-called objective area but ~~it~~ is still close to the line of division and that one has to make such attempts at times with ^{on} the intellectual mind and the way it is even if it wishes to function objectively, that your emotions will have to help you. It is also possible that this physical body can help by becoming active on its own accord and do things which are not intellectually understood, or for which even the intellect would have a name / ^{and} saying that it is non-sensical. Such attempts must be made continuously even if your brain already starts to understand / ^{and there is a} little light that goes up that you have to be very careful not to become unbalanced. The attempts that have to be made regarding ~~work~~^W always should be three-fold, as much as you can have the three centers together in any kind of an attempt so that then the development of the three centers to full-grown bodies or bodies that can be free, / ^{will be} simultaneous, and it is this idea of simultaneity that comes to the foreground / ^{of} recognizing that the being is at a certain level and simultaneously of all three centers should move to / ^a next plane. You cannot move to a plane with one center only, because that is not your Being. Your Being should be like an entity so that ~~the~~ ^{to} totality of your personality is then exposed / the rays of the sun and to that what takes place in your heart which is the radiation of God. I do not want to

change that kind of terminology or even put water in the wine in saying that Self-realization for oneself has nothing to do with the totality of the Universe; because that would be quite non-sensical to assume that it is contained within a person as he is unconsciously and that he is dependent entirely on his own efforts and that there is really no amount that he could receive as help from the outside world and this time the outside world belonging to higher levels ^{of Being.} / This of course will produce in a man when he understands it, humility, and he will be able ^{gradually} to lose himself, ^{further} not to pay any/attention to that what he has been, and still and is, gradually, in this particular kind of process becomes transparent.

It is so difficult sometimes to understand it, and it is so difficult to keep straight, the principles ^{of} Work and it is in connection with that, ^{that} ~~what~~ ^{he} ~~thought~~ ^{is} occurred to me listening to one of the tapes from Boston, recently. I wished ^{there was a} / ^{means by which} when I talk now and remember certain questions or explanations ^{that} / have been given at certain times in other groups ^{in other cities} / that it could be sufficient for me to make reference to it now and then hoping that it will be listened to by the proper people particularly in this case, Boston, without having to tell them about it; but that they automatically as a result of their organization, would be sufficiently alive to pick out certain sections out of tapes they have to listen to and ^{where we} ~~where~~ would try to make resumes of such tapes in other cities, that then, ^{an} alarm clock as it were, goes out, goes up in the mind of the person who listens and then remembers that a few weeks or so ago, that question was discussed and that most likely the particular tape they are listening to is an answer to that kind of a discussion. I do not know if we actually will reach that kind of a state of operation ^{co-} between different groups but it is one of the things I have in mind that if I stop at least most of the talking I have done so far, that then it is a possibility that there will be much more coherence between work

M- 1941

of different groups together, and I would like to emphasize that
as a possibility / ^{that} then those who are in other cities ^{and} not getting anymore
reports from meetings from us here that they then are forced to take care
of their own meetings with the aid of that what we ^{give} ~~gain~~ from here in
listening, and that the people who have the task of making a resume even
of the answers, that is, even if an answer is being played, even if a
reference in such an answer is made from existing tapes, that they will
go out of their way to try to find what state was made reference to. ~~I~~ I
would like to see if this kind of cooperation between all of us could
not be achieved. I think it is very necessary to see it as a problem
which ought to be solved. I do hope that gradually you will study more
from that standpoint of not only for yourself wishing to get what you can
but that then, I call it radiation program, or some kind of a process
that takes place in yourself of wishing to communicate and establish
because of that, a different level of relationships ^{with} between all of us, here
as well as in other places. For instance, the question came up about
food. And someone asked, in reference to a diet and then made also ^{a reference} to a
statement by Gurdjieff as you remember in Remarkable Men in the Second
Series, ^{when} food is discussed, and ^{when} Gurdjieff was interested in what we've
called afterwards and have called here every once in a while 'saturizing',
which is to take a minimum of food and to be able, that is ordinary food,
and to ^{continue to} be able to live. And that the answer was given by the wise man, to
Gurdjieff, that he shouldn't do that. ^{the} Reference that was made ^{at} to the tape
in Boston was the wrong reference and no one caught it because one even
said the wise man Gurdjieff and it ~~was~~ the wise man who told him off.
Gurdjieff was very young. ^{like} He was not wise, he pursued a certain aim of just
trying to do with very little food many persons have done and perhaps
all of us have experimented with. ^{that then} And then again, it was indicated
that it was a dangerous kind of a road to take; but then the answer was so terrible

M - 1941

confusing. What is really the real answer? It is only to say that one must remain in equilibrium and that that what is taken in as food cannot be food just ^{for} one center or a limited amount of food for a certain center, so that if that happens, there is a great chance of disturbing the equilibrium of the body itself and all the digestive processes and ^{as} it is not just the question of eliminating certain kinds of food and as it were, ^{which are} only meant to feed the physical body, the concept of food is so entirely different. I eat solid and liquid food and it is digested within me, in my body and there are separations of that food which is ^{no} nourishing for certain parts of me and quite definitely that what is the result of what is left over, is then extracted again and again and produces food of a different kind for different organs so that ^a food when it is taken in and when it is used and particularly in connection with breathing and air being introduced at the right time, that if one considers the physical body as made up of a tremendously carefully adjusted equilibrium in itself, ^{and I have} talked about that many times of the degree of acidity and alkalinity in the body, it is within very narrow margin and can be measured very easily with what you call a potentiometer. That that what is blood is regulated in accordance with that what is needed at a certain place. That what is taken in ⁱⁿ the mouth with saliva, what is taken in and extracted in the stomach ^{in an} acid condition, what is extracted from food in the intestines where the alkalinity is important, that then gradually over the totality of the body, food ^{is} simply a contraceptive and certain parts go to certain places. It is a very well-known fact of course, we know that sometimes one says eat apples, they are good for your brain. Sometimes one says, eat beans, ^{its} good for sex. Sometimes a state in which one is ⁱⁿ all helps, when it is an emotional state

the digesting of food to a higher level and if you want to go further in detail about that, Ouspensky has a few tables, but also ^{the Purgatory} ~~in the table~~ chapter is very clear about that, of how certain foods go from one place to another and ~~then~~ meets already certain conditions which then in regard to that what comes acts ^{as a} positive and negative force and that that what leaves ^{and} goes further into the next step of digestion, if the neutralizer of that process proceeding to the next step and becoming then negative in regard to that what already exists so that the whole process of eating belongs to the totality of the body and as such has nothing to do with Work. ¶ One is skating on very thin ice if at such a time, it is mentioned that if one wants to eat, one ought to be conscious and the suggestion was even given that at such a time a person should stand still and then eat, and /so-called 'wake up'. It seems to me that if a person who wakes up by means of a suggestion has never done it. If he actually knew what takes place in a person even when he makes an attempt, should be awake when he is eating, if identification goes completely to what he is eating, and the statement was made that the digesting part ^{depends} on how a person is, and not on the kind of food one eats, which is absolutely nonsense. ¶ I wish that this was now so that automatically when this kind of a tape gets to Boston, that someone will draw attention to it. What is really the case, [?] It is a mixing up of attempt at Work when one is working and is aware and if possible awake, that then there is a different kind of a condition in the physical body, and that the part psychological and the physiological process ^{so} are of course affected like all processes in the body are affected as a result of Work. It is so obvious that this happens when one has in mind even the possibility of a separation of the function of a physical body from that what are functions belonging to the emotional state and that gradually, I said often, it is loosening up also as a result of Work and

entrance into the brain of objective faculty and as a result of such objectivity existing there not only that the memory is affected and contained then different kinds of impressions which differ in quality, but that also the processes of the brain as such in thought are loosening up and that there is much more chance that certain things which have not been remembered for a long time then happen to come to the surface, that the process ^{that} / takes place in the brain is very similar to what takes place when one rests in sleep; and the relegation of the brain itself and the cells will make it possible that certain impressions which have been stored away then can start to move around, you might say even, and meet each other and then concoct sometimes a kind of a story which we call a dream. One must start to realize that the effects of Work when one honestly has worked and intensely and quite seriously, has to effect your body. It is such a common occurrence that when the body starts to be affected and in particularly emotionally, when one tries to deepen ^a / feeling and that the feeling gradually becoming emotional will include different concepts of the outside world based on their aliveness ^{that} / then the place where it starts to take place is filled ^{with} in the solar plexus; and it is very often that because of Work, one has in one's chest a certain kind of a pain or it is a feeling rather something of that kind as if something is taking place; sometimes a little bit constricted, sometimes a little heaviness, sometimes a little out of the way so that it becomes painful and such results of course, I think, are quite obvious and that only by continuing ^{to} wish to Work, gradually an adjustment is made. It is as if one is building a road and in the beginning when you build a road, ^{and} there is a great deal of disturbance of the earth and you have caterpillars ^{run} / ground and ^{digging} and so forth, when finally the road is built and everything becomes again landscaped, it is a lovely Road then, and no one will remember anymore how it used to be during the

process of building it. ~~§~~ The same takes place with the brain. The brain starts in a certain way, to become cognizant of an objectivity existing and the looseness of the thoughts is simply produced, sometimes a little the state of non-equilibrium, not being able to place it in the right way and not understanding it with ^{one's} ordinary mind and being affected by that and sometimes I said it is as if in the beginning ^{is} a certain conglomeration in the back of your brain which starts to become active and that gradually from that place it goes ^{over} to both sides of your head and is then located above the temple or rather inside of where ~~is~~ the temple ^{is} above your ears and that gradually that section of the brain becomes active so that even at certain times is great realization ^{one} /can sense such activity. All of that ^{what} you simply look at as not having any fear of such a thing existing but only the continuation of ^{in a} work/very simple way and knowing ^{that} /gradually such conditions will ^{of course} /disappear, the more one starts to ~~work~~ and the more one deposits certain information which is of a different kind and will give ultimately a person solidity. There is nothing to worry about that kind of a thing and still it is unusual so of course one starts to ~~work~~.

(Other side of Tape)

But I have explained several times ^{that when} /a person has ~~work~~, when there is a certain change that is gradually taking place and which is first noticeable because of ^a of I call it/liquidity ^{of} the flesh itself, that that ~~what~~ takes place is really like a change of one phase of ~~a~~ a solidity into a fluid ^{ity} that because of this psychological and physiological change, when one takes in food, it is digested up to a higher point in the scale and of course it should be obvious. ^{ve} I said many times that solid food will be digested more intensely and sometimes when such food cannot reach anymore than the intellect, it is intellectual food even or ^{on} emotional states ^{the} of sometimes certain foods will have the possibility of being extracted and giving ^{to sexual} additional food

- 15 -

that when a man ^{physical,} breathes in, and out, and the ^{physical} body is through the lungs taken care of extracting from air oxygen ^{that} / also the other component parts of air ^{can} be extracted and then ^{be} / made useful particularly for the formation of Keshdjanian body and that a man when he is ^W working and has ^W worked and such deposits as ^{of work} a result ^{that} / has already been made ^{when} the impressions which he receives now through his sense organs ^{will} / also be digested in the different way ^{that} one sees or hears and reaches the brain will be less and less associated with old memories. They will become more and more facts ^{STANDING} on themselves because as a result of ^W work, there is a separation between the mind, the heart ^{and} or the feeling so that if it is practised, could become more and more impartial that ^{when} the intellectual capacities of the brain is enhanced and as a result the ^{more} insight ⁱⁿ what intellectually reaches a person and because of that his logicality becomes also clearer and that the thoughts ^{which} ~~that~~ are necessary for him becomes more available and are called onto the scene of the performance of his life. It is not ^a result during such a scene that one is awake unless one could remain ^{awake} / ~~and~~ of course ^{and} then it becomes obvious that the person who is awake is conscious and is conscientious and then when he sees his body he automatically extracts every possible ounce that can be extracted in that state; but that means such a person has to be an individual and then quite logically he can do with less, less food because he extracts from food more intensely energy which he can use. ^{It} is so wrong to talk about such questions when one doesn't really know not that the answer ~~for~~ that particular person who asked was necessary to be given ⁱⁿ this kind of a detail which I now use but I have to say it ^{in order} / to offset wrong remarks which then starts to, you might say, continue to penetrate ⁱⁿ to a group and sooner or later they come ^{will} to the foreground as prejudices or misunderstandings and is so far removed from the essence ^{of work} / that you cannot blame a person ~~for~~ becoming confused and the results of this particular person ^{who was} ~~was~~ sensitive ~~is~~ enough and

- 16 -

to diet ^{and}

he wanted to know what is right ^{when} the answer could have been so simple,

When the answer had been given, he was more confused than ever and ^{that} even the suggestion

as to what he should or should not do he was not entirely clear ^{if} he should

do it or not simply because during the answer, he had lost confidence

The confidence of course has to be ^{within} ~~in~~ oneself as a result of ~~work~~ on verification

yourself. The confidence must be based on the ~~of~~ of the results

which are obtained when one follows a certain instruction. The confidence

has to remain for yourself between your unconscious states and what ever ^{conscious.}

becomes gradually. The responsibility of anyone teaching is relieved of

gradually when you yourself can take over the teaching ~~of~~ yourself.

When one starts to develop the beginnings of a consciousness, there is some life.

When one has a little bit of a conscience, one already starts to judge in the right way in accordance with morality rules ^{which} belong

to the objective world. When one considers these questions, then it becomes apparent that the ^{five} ~~5~~ rules of objective morality are important for a man

because that becomes his Doctor and he doesn't have to run to even the teacher when ^{there} ~~it~~ is within himself the chance that he can for himself

find the truth. The confidence he should have is when it is based on results reached in the earlier period ^{when} he definitely has an application

of ~~work~~ and understanding it correctly, reached certain insights into himself, ^{that} he must remember that. That he must not deviate from that what

at that time was the truth for him, and it was not based on the acceptance of what someone else had told him and that many times that is forgotten

and it is following the line of least resistance, ~~to~~ go back to the teacher and ask time and time again to explain the same question over and

over again when the solution is within oneself and the wish to ~~work~~ ^{must} be there.

One can talk about having lost the wish which of course ^{is} I would say, it is obvious when the road becomes difficult, when the initial interest is

curiosity and even the result, obtained during that period gradually disappears and ^{that} something else has to take its place and that Work in itself is ^{not as} yet sufficient to continue to maintain oneself that then of course at that particular point of the FA in its own development, he needs different food, different kinds of ent kinds of influences, sometimes even one says he has to be shocked into again Work; but what is needed on the part of a person who finds himself in that condition is an openness that he has to utilize everything that is still available to him even unconsciously to try to produce time and time again a ^{Symbolism of} ~~symbolism~~ unity ^{with} /in himself. He has to begin in that unity as an entity of the three centers unconsciously combining themselves and becoming interested in that what one is doing totally that then as a result ^{that} of unity, ^{with-} certain places in oneself will receive you can call it information of what to be and how to become and how to behave. I've said so often if a person in that kind of a state has to continue to be active and one forgets it because our ^{usual} / way of doing such things when they have rotted or when certain things are not entirely clear, is to go about it in a different way and I say it is the wrong way. One sits and wants to think. One also sits and wants to fill oneself with emotional content from the outside world and one does not want to get really tired ^{as a} / ~~the~~ result of physical activity. ^{the} This is the way our education has been teaching us and we have forgotten that activity of the physical body is the sole source of energy which can bring about an equilibrium and ultimately ^{even} give food to the emotional and to the intellectual center. We have simply taken the physical body and the activity as athletics and have introduced an entirely different factor mostly dependent on identification so that then if one could excel in becoming a good tennis player or baseball or that is a team at a University, it would uphold ^{the} so-called the honor of a university and sports in general, that our attention and the way ~~that~~ we spend our time even listening to them and day after day ^{and} ~~at~~ almost hour after hour the news is simply filled with

what has taken place with Notre Dame or that so and so has beaten
 so and so and all the rest and you know / ^{and} people sit and listen
 and talk and when they get to a restaurant or ~~to~~ a bar or ~~some~~ ^{thing} somewhere
^{period} there is a TV, they hang on it during the / I think of the ^{WORLD SERIES} ~~word~~ ^{who will win, and what} ~~Serious~~
 and where are our attentions ^{go -} going now in whatever ~~wind~~ and how and in
 New York, ~~there~~ ^{and that} is so special, ^{ed} the Yankees or the Mets, etc., etc.,

I'm not that kind of a Sportsman, for I know darn/well what takes place
 and where is then ^{at activity} in the average person. This kind of education/simply looking, not even

participating in it. ^{When} one is at school and at the university or college

then you can belong to that team, such ^a glory that is, when you have a good

football player who makes a goal in one not only ^(laughter) I take it
 a hole in one as a ^{It} and

from making it ^{golf player} is such idiocy, honestly, if you can see

it and not only man, ^{but women, girls -} admiration for such prowess. You know what
 to be quite honest,

I feel about such things, I think it stinks. And if we simply ^{submit} took it
 we are damned fools.

to that kind of an influence, ^{but I think} ^{It} is waste. I cannot find a stronger

word for it / it is unbecoming to man. And still, our information from

the outside world through the ^{Sports} ~~Illustrate~~ ^{TV TELEVISION} ~~and~~, and over the radio and

and such it takes such fantastic terrible amount of time, to keep people
 so that simply,

asleep, then politics can go its way and that we are deep and fast asleep/

^{\$} It is a little too dangerous to give too much information to someone of the
 right kind and that's why we don't learn, ^{and that is} why we stay what we are and the

continuation of that kind of impressions ^{on} which we do get and which you many
 times ^{will} allow, there is absolutely no question/ ^{about it} in my mind ^{that} is the reason

that we don't grow more, that there is no more ^{every} exchange of ideas, that

you want to continue to stay on the surface and only/once in a while,

allow God to come in and remind you that you will die. That is our trouble

and the difficulty and as long as I have any voice to speak, I will try

to remind you of how it is with all of us in an unconscious state and how

dumb we are because we don't even have dreams of something else that actually could give you ^{an} / impetus and a wish to do something about yourself.

~~X~~ You must never be satisfied with yourself. You must never be so damned stupid, so smug, very little difference between smugness and a slug.

Practically the same. I want to tell you these kind of things because the time will come that I cannot any longer. I want to make doubly sure, triple sure, that you understand the meaning of your own existence, that you can understand life, that ^{you} / have all the capacity for it, that it is just a matter of wanting to apply what you already know and pray to God in your Keshdjanian body and with the language of your emotional center to try to reach Him, asking Him to come down. He ^{will} / send Jesus Christ to you, ^{but} he will send it in quite a different way from what is described in the bible. He will send it as a message and he will say, ~~there, that is~~ Christ. Deliver yourself. It doesn't matter if you are Jewish or not or Catholic, or Protestant, or Moham^{me}aden, in each person there is that kind of an inner life and it is necessary to be reminded / ^{that that} inner life becomes important in relation to your daily living. And that your daily living gradually should be colored ^{by the} / different aspects of your inner life. For the time being, there are different colors there. ~~They~~ ^{not} are combined as yet. The planets represent different colors as you know, of different emotional states and all of them could make a spectrum and all of them combined could actually become a white ray. The crystallization of your emotional center into one will help you to go on from there to the manufacture, I call it, of your soul. But if that is not put in order first and if you don't learn now how to express your feelings and to dare to say certain things ^{with} / feeling, and to remind yourself that your feeling exists and that through feeling you will have your emotional state looked at as it were, from above, that that what is given from above will attach to your emotional state not to anything else of your ordinary body.

Your mind is weak, Your body has to stay here, Your emotion is the only one that recognizes the Voice of God. And I still say it time and time again, in that kind of a religious terminology because it is that depths of your inner life that has to become ^{much} more apparent and you have to understand it ^{that is} the reason for ~~you~~ being alive on earth and that liking it or not there is that kind of a path that you have to take. Here we are at the end of a Sunday ^{maybe} /tomorrow Columbus Day, if you want to come tomorrow ^{if} you have free time, come, work here. It doesn't matter, you can, if you wish, but Sunday, the end, the end of a day, week-ends. A new week, I give you a task ~~about~~ ^{mother} Okidanokh about preventing waste, in utilizing energies which are available by/nature or by the cleverness of man, sometimes too much of it, ^{too much} cleverness is an ^{atomic} ~~automatic~~ explosion but nevertheless available to man to harvest within himself and to see what he can do with that what is available to him and then with that when he has extracted all he can from what is available, he has a right to pray to God for more. Here we are, working today. It was a good day. Everybody that I've seen or could see, ^{or} /whatever, there was a certain level. I'm always grateful when the weather is right, ^{then} people have a certain level, a certain level that I can see, some levels I cannot see. I do not know always, what goes on within you, I do not know what your negativities are. I sometimes still see your face and I see a heaviness in your walk and I see a little bit and every once in a while ^{hear still} criticism, negativities, of all kind of non-sensical reasons ^{which} / should not be. The reason why there is something even when we eat, there is something among us that you can feel, recognize and live with. Don't look at the obstinacies ^{of certain} / people, See where they are willing. Don't believe too much in what they manifest of something that doesn't fit in your ^{How do you} picture, ^{when you} know what is right and wrong, don't even know it for yourself? And why can't you adhere to certain things we talk about

M - 1941

every once in awhile to make you more responsible. I want to start a library. ~~I~~ I want to put it in the silo. I want to make a little floor above it so that we can heat it. I would like to put a couple of windows in, and a stove. I would ask, I've mentioned it, Bob Solid ^{there is} to take care of it perhaps/a few others, I would like the cabinets from downstairs to go there, and be set against the wall. It will be a little round and a little too square maybe, ^{but} it is a good place for tapes. It may be cold, we put the tapes in plastic bags all of them. ~~It~~ is a good job to do that, and things can be locked up because I said before, I do not as yet, trust you. But then the corridor will be open and free. I want ^{all} /junk out of that corridor. I want it such even that you can have if that is feasible a little stairway in the center of the corridor to go up to this floor, a circular ~~stairway~~, probably. I like things to go ^{and around,} round and round/like big wheels but whatever it may be, I would like that corridor to remind you of the Barn activities, I would like to have some cabinets or some cases, ^{show-cases,} /some shelves. I would like to display what we make. I would ^{like} people to come in there be reminded ^{we} they have a task to fulfill. ~~There~~ ^{It} is something among us that could grow out, ~~that~~ ^{to} is in the process of growing. ^{it} still has a hell of a lot of difficulties ^{to} overcome and even if we are poor, we are honest. ~~What~~ difference does it make then, that there is poverty? We want to be for each other, mindful for oneself, remindful for someone else

Can you extend yourself that far? Can you do away with your criticism? Can you accept of her people as you ought to accept yourself? Can you see them as mechanical little bits of cfeatures also trying to get along in the barn and doing ~~the~~ ^{the but} they can in accordance to their knowledge, their wish, their feeling, and their stupidities. None of us is free from such nonsense, you know, and all of us have characteristics which belong to the other side of the moon.

We know that well enough in theory and I hope that when you can ~~work~~ walk up and down that corridor, that you will be reminded that maybe sometimes then, like sometimes when you come up to this room and you see the structure, that there is a little ~~bit~~ of awe that starts to penetrate into you and you say that this is the kind of a world that I really have wished for but I have never been able to find the right words and it is necessary for me to make my own language.

That will give you work as a study of yourself. That will enable you in time to be reminded of the difficulties you went through when after sometime I hope, there is more of a level permanency within you and that you're not so easily swayed by a little bit off-hand remark from the top of the head of someone who is also as stupid as you are.

We may be stupid. You ~~are~~ ^{are} ~~when~~ ^{when} you receive it and let it penetrate. The gyroscope, you remember, that kind of a symbol, that you keep to your own and the strength is in your activity, this time centrifugal; that it is something that for you should be between the two poles of yourself; and it is like the earth rotating around its own axis and still staying in relation to the circumference which is our universe- is our little solar system, always in the same kind of a position as it goes around the sun, not dipping. Only the sun dips or we in relation to the sun, totally take on different angles and ascribe it to the sun.

It is not the sun. If the sun is unconscious, it will be steady. The earth will still continue to wobble for a long time.

Pray for each other. You must understand what I mean by that. I'm not trying to make you religious at all. I'm trying to remind you that the different things which you have there ^e every once in a while, particularly when you were young, and you looked out and you saw the world and then

a lively little phase of s meane, I do not know the quotation, and it says in the morning "Now, in the dark, the river flows until morning ."

That's a beautiful thing ! We are in darkness but something is flowing and there will be a morning. Someday there will be light for all of us, at what point of time, the time will stop. At what place Endlessness will be realized, as a magnifi- magnificence, something existing, aliveness totally omnipresent that we for ourself would then have omniscience and at the core of omnipotence may be with us to overcome all difficulties regardless of whatever plane it may life, in whatever state, on whatever plane it may be presented, will give us the assurance that life is the most important and only thing existing in the totality of the universe.

I hope you have a good week.

Good~~bye~~

Good-night, Everybody,

Trans: Naomi inc.
Mallie

Rough: various